COMPARATIVE STUDY IN PSYCHICAL PHENOMENA.

aps the material that he has gathered on the subject of ghosts is in marked contrast to the uncertain processes of his reasoning. For himself he would not believe in the existence of a ghost if he aw one. He never had any weird experiences in haunted houses, though he has sought them with, some eagerness. Tables do not tip for him, nor perturbed spirits rap the wainscot to splinters. Nevertheless he declines to use the remark of the Zulu magician: "I am one of those men who make people see what they do not see," as the starting int of an argument. Possibly he might do so, were it not for the positive statements of men whose testimony he does not care to gainsay. not see how Lord Crawford, Sir David Brewster, Crookes, Mr. Hamilton Aide and others, who must be supposed to have been sceptical, could be leceived by a conjurar into the belief that they saw tables and people float about in the air. Therefore he holds rather tentatively the main theory which he puts forth. He prefers the supposition that the savage ancestors of civilized mankind were subject. like their unprogressive relatives of the present day. to mental confusion; that they were unable to dis-criminate with invariable certainty between what they seemed to see in dreams and what they actually in their waking hours; that the long interval of semi-starvation between their times of repletion were favorable to trances and hallucinations; that they practised a rude but more or less effective sort of hypnotism; that from these conditions and practices there arose a set of unfounded beliefs which would endure among those classes least removed from savagery; that the folk who inherited the traas to hallucinatory phenomena remained and otill remain in an attitude of expectant attention. and that as a result of self-suggestion the expected enomena are persistently repeated. The trouble says, with this hypothesis is that it cannot explain "the spontaneous and unexpected hallucinations coincident with deaths." But he should prove that such hallucinations are spontaneous and unexpected to this racial and inherited instinct which he supposes to have descended from a savage ancestry. As a matter of fact, he shows that among barbarous peoples this particular class of visions is if anything more common than the rest, and the beflef in them is so earnest that in some cases a woman declares that she saw the wraith of her hus band can take a new one, just as if she were certain one modern savages, then it is likely to have been as thoroughly believed in by those ancient tribes from whom civilized men are descended. Again, he says that the hypothesis will not account for fact that several persons may have the same hallucination-for example, that a table moved-at the same instant. Plainly he does not see the bearing of his own argument. The inheritance of which he speaks is not individual, but racial. It is not diffi-cult to understand how all share it. The real problem is how so many of us have lost it. This defect, which, confessedly, Mr. Lang shares, is the real obstacle to the acceptance of his theory.

Indeed, this is the insurmountable objection to all theories which presuppose an objective or external tuality for ghosts or for anything that ghosts can do. In the ordinary affairs of life the reasons wh cannot do a thing lie in himself. He is capable or incapable, knowing or ignorant, steady-minded or wavering, collected or scatter-brained, strong or eak, and so on. But ghosts must succeed or fail, not because of their capacity, but because the living people whom they are supposed to influence are or are not susceptible. The greater element of the ndividuality. If so much of it lies there, why may not all the rest of it lie there, too? There is absolutely nothing in the phenomena to preclude the belief that they are wholly subjective—to use the cant of the philosophers. Those who say otherwise are almost certain to maintain opinions about mental sympathy and telepathy, so-called, which will overthrow them. For this telepathy, when it exists between two minds, practically enables those two minds to transcend the bounds of their individuality and to think the same thoughts at the same instant. If this may happen to two persons it may happen to a score, or to a whole assemblage. But when all these minds have been fused into one, so to speak, it is impossible that one can see what the rest do not see. In such a case the testimony of two witnesses or of forty is as the testimony of one. The evidence of one witness is indisputable for an internal fact, but in a disputed case it is "to be in continuous pain" is also used in speak-worthless to substantiate an occurrence of the exing of an endless succession of visitors, and the ternal world. As long as the doctrine of telepathy maintained it will defeat every effort to prove that a table ever moved when hands were laid upon It. This is not saying that table tipping and all On the fourth day the burdensome guest may be that sort of thing are not facts. It is only saying

which he describes. To his own taste "the idea of purposely evoking the dead is at least as implous, as absurd, as odious to sentiment, as it is insane in he eyes of reason," and he "has nothing but ab-corrence and contempt for modern efforts to converse with the manes and for all the profane im-postures of Spiritualism." Yet when he was reprianding Professor Huxley just a few pages earlier he took occasion to say that "Science has obviously period thou shalt be free to shed my blood." pared very high when she cannot be interested by the fact (if a fact) that the dead are communicat ing with us, apart from the value of what they choose to say." Whether Professor Huxley was right or not in his implication that certain alleged in saying as a naturalist that the supernatural had no professional interest for him. The phenomena,

if not genuine, were worthless; if genuine, they were out of his jurisdiction as a man of science. If the mysterious phenomena, supposed to be entritual or psychic, are natural, then they will physiology, whether as outward facts or mental hallucinations. Mr. Lang justly satirizes those who think that they have explained a wonder which used to be called spiritual by calling it hypnotic. But the believers in hypnotism have at least drawn the real or alleged miracles into the atmosphere of dence of the remote antiquity of the custom. "Remature. There is no longer a disembodied spirit to becca can still be found watering her camels," says be accounted for. The observer has nothing to do but to invent such tests as will ascertain the genulneness of a given experiment. And such tests and experiments must throw light on those beliefs of the past which kept Dr. Johnson from scepticism. It is on the uniformity of the achievements attributed to hypnotized persons, to mediums, to savage shamans and medicine men, to mediaeval warlocks and witches, to Roman sorcerers, to Neo-Piatonic mystics and Egyptian hierophants, that Mr. Lang's discussion is most complete and clear. To classical literature his allusions are more meagre than one could wish, but in the field of savage tradition and modern record and hearsay, his book is a downright cyclopedia of instances from savage and ancient spiritualism, from tales of haunted houses, from the lore of apparitions, of crystal gasing and of second sight. The Cock Lane ghost is evoked anew, but with no solution. What strikes one in the multiplicity of anecdote is its sameness in essentials. Following the example of Mr. Myers, in a study of the phenomena produced by the late Rev. Stainton Moses, Mr. Lang has made a tabular comparison of ancient, savage and modern miracles, aking Mr. Moses as the standard. It appears from the record that Moses was more successful even han Home among modern mediums. Whatever wonders were recorded by Jambilchus, of the Egyptian mystics, the miracles of St. Joseph of Cupertino and the tricks of Esquimau and Australian magicians can all, so far as known, be compared with his achievements as a medium. This uniormity of incident corresponds, according to Mr. Lang, to a fixed peculiarity in the more successful wonder-workers. "The physical condition, all the copied phenomena is identical. All the world over, too, the same persons are credited with clairoyance, 'discerning of spirits,' powers of voluntary "telepathic' and 'telekinetic' impact. As Mr. Tylor says about his savage jossakeeds, pow-wows, birfranks, pealmen everywhere, these people suffer from hysterical, convusive and epileptic affec-lions." Mr. Lang armie purely materialistic theories of life and of the world must be reconsidered." It seems difficult to support this conclusion except by proof of the ernatural character, not only of "psychic phenomena," but also of epilepsy. Apuleius would have given us this. Mr. Lang refuses. We fear that the ned materialists will return to their wallow-

In the Ghent Public Library, says the London

of the Austrian succession, and was entitled "The Daily Advertiser to the British Army; published by authority." It contained political news extracted from contemporaries and advertisements, the latter being by far the most interesting now. One, James Brenon, for instance,informs the "gentlemen officers of the British Army" that they can eat at his estab-Lang. Pp. xvi., 257 Longmans, Green & Co.

The clear and methodical way in which Mr. Lang

DOCK LANE AND COMMON SENSE. By Andrew of the British Army' that they can eat at many that they can eat at man can be washed down with coplous draughts of Right Irish Usquebaugh, London Porter, or Edinburgh Ale." The title of the paper is now perpetuated by the "Belgian News," which is the "Continental Advertiser."

MODERN ORIENTAL LIFE.

HOSPITALITY IN THE EAST.

SKETCHES IN ORIENTAL SOCIAL LIFE. And Gleams from the East on the Sacred Page, By H. Clay Trumbull, Author of Kadesh-Barnea, the Blood Covenant, etc. Pp. xviii, 437. John D. Wattles & Co.

Dr. Trumbuli's book is devoted largely to a comparison of modern Oriental life with that described in the Bible, but it is useful for other purposes. example, he describes the meagre fare of the Arabs of the desert, and then alludes to their habit of eating enormous quantities of food when they have the opportunity. He observed in crossing the desert that most of the Bedouins carried a little bag of barley flour. They are but one meal a day, When evening came the three or four persons who messed together would contribute each a double handful of flour. One of the party stirred the flour into a thick paste with a little water and salt. This was baked, or rather dried in a hole dug in the ground. Each man ate his share of this that evenground. Each man are his share of this that even-ing, unless, as in some cases, he kept a portion for the morning; but at sacrifices and feasts, when meat was cooked in great quantities, their hunger seemed to have no limits. On such an occasion two Arabs have been known to devour a whole sheep at a sitting. It was the custom in the author's party for the dragoman to take the shelk of each district through which the travellers passed as his guest. In one case, when the shelk went away for a few days, he appointed a certain Ibraheem in his place. The latterfully appreciated his opportunity, Apparently the dragoman enjoyed his new guest's capacity for food. Ibraheem would stretch out all his fingers to clutch at the contents of the dish, and then, opening the mouth to its widest extent, would toss the handful into the cavity which it seemed impossible to fill.
"Just see him." said the enthusiastic dragoman;

"what an appetite God has given him. God give us all such an appetite." In the romantic story of Alee Sher and Zummur-

rud, all the villains in which are distinguished by

their voracity, there is one in particular whom Ibraheem seems to have resembled. Travelling through a strange country he came to a place where a feast had been provided by the king for the people. In accordance with Arab custom he seated himself at the table, feeling sure of his welcome as a guest. Before him was a dish filled with sweetened rice, of which the Arabs are inor-dinately fond. When he put forth his hand toward the dish, say the story tellers, it resembled the claw of a raven, and when he drew it back it looked like the foot of a camel. He rolled the handful of rice into a ball as big as an orange and threw it into his mouth and it went down his throat with a noise like thunder. That such a guitton expected to be welcome illustrates the peculiar hospitality of the East. It is the paradise of tramps, as exemplified by another of the author's experiences. One day at noon the party author's experiences. halted near the spot where Joseph is supposed to have been sold by his brethren. Just as they began their meal the dragoman, who was eating with the chief muleteer, caught sight of three peasants running down the hill toward him as if their lives depended on their speed. "Eat quickly; they are coming,' he exclaimed to his companion; but haste was useless. The fellahs rushed eagerly. "The dragoman arose and with all the suavity and gracefulness with which an American society woman would greet an unwelcome visitor, bowed and said, 'welcome.' Then the guests took hold of the lunch while the dragoman and the muleteer watched complacently the skilful work of the visitors, absorbed as they were in the occupation of the moment." So imperative is the rule Bedouin hospitality that the host often goes hun-gry while the guest eats his fill. One of their sayings is that those who give a wedding feast sigh for the broth. There is a curious likeness between the Arabs and the distant Samoans in this matter Mr. Stevenson says that the same word in the Samoan language means to make a long call or to come as a calamity. Another word which means word for epidemic also bears the sense of being overcome as with fire, flood or guests. There is a recognized limit, however, to Eastern hospitality. told that he is now a member of the family and what the testimony under the conditions of mental may be set to work. This point is illustrated by may be set to work. This point is illustrated by an anecdote which Ishak El Mosilee, a famous Mr. Lang's inconsistency comes out in speaking of musician at the court of the Caliph El Mamoon, possible supernatural side to the phenomena tells of himself. He claimed to have found the Caliph's wife for him and to have paid the lady three romantic visits before he could persuade her to receive his master. At his third visit the damsel betrayed astonishment and exclaimed, "Probably thou art our friend? Hast thou made our house thine abode?" Ishak replied, "May I be thy ransom! The right of a stranger to hospitality is for three days; and if I return after that

> hospitality a great change is going on in the East Increased familiarity with Western civilization is perhaps, the cause; at all events, the ideal Oriental host is no longer found in the cities, although he survives in the desert. In this and in other things the East has changed more in the last half century than it did before in ages. By the use of parallels drawn from the Bible and from the literature of ancient Egypt and Assyria, Dr. Trumbull shows anew how well primitive customs have been preserved. A wedding to-day in Arabia is marked by the same formalities as were known in the times of Jacob and Abraham. The cry of the mourning woman has not changed since the pictures were painted in old Egyptian tombs. The author points out that the wailing at a genuine Irish wake & similar to that of the Orient, an additional evi-Dr. Trumbull, "at the Mesopotamian well, ready to consent to her parents' betrothal of her to her cousin Isaac, in another land, whom she has never seen. The marriage of Jacob to both Leah and Rachel is now in progress as though it had been delayed many times the seven years of its first postponement. The same cry of grievous mourning which startled the Canaanites, when the Egyptians came up with the body of Jacob to bury it in the patriarchal tomb at Hebron, pierces the ear of the modern listener, from the Nile to the Tigris, with hardly the change of a quavering note in all the passing centuries." The author uses this changeessness in Asiatic social life as an argument against some of the theories of modern science. He does not think that human nature has changed much in many thousand years. He is particularly militant against the speculation, based on stories about marriage by capture. Though his book is not a narrative of travel, he refers continually to his own experiences and observations in the East. His method is to present in a series of studies the customs of the Orient relating to betrothal and mar-riage, to hospitality, to funerals and mourning, to the authority of parents, to the practices of devoand many other themes suggested by his travels. He will not allow that even the famous cry for backsheesh is modern. The gifts of silver and gold and raiment with which the Egyptians loaded the departing Israelites corresponded, he thinks, to the gratuities demanded by the modern Arabs, and it was not by dishonesty or unfairness that the Israelites obtained what they sought. The volume is illustrated with numerous pictures of characteristic scenes in Eastern life.

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